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A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

SEPTEMBER 1915

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Our High Resolve

"*SINCE there is at the present time a special interest in religious questions, and since the current revivalism is setting forth a crude and false doctrine and is attacking Unitarians and what the name Unitarian represents; and since wars and general disturbances are stirring the minds of people here and abroad to consider more carefully the fundamental things of thought and life;*

"RESOLVED, That we make special efforts during this year to meet this need and opportunity by more directly and zealously studying and teaching the principles of our faith; by employing men and women in places where Unitarianism is unknown or misunderstood; by reaching out into the neighborhoods about our established churches with special meetings; by entering more aggressively upon work in our churches; by printing tracts suited to the peculiar needs of the time; by encouraging the writing and printing of books on timely subjects treated from our point of view; by making grants of money as far as funds permit to local enterprises for spreading our ideas; and by any means which the officers and agents of the American Unitarian Association or other workers can devise to increase during the year an interest in the sane and beneficent religion which is committed to our care."

Adopted at the Annual Meeting of the American Unitarian Association, 1915.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume VI SEPTEMBER, 1915 Number 1

ONE OF the most insistent problems which confront established churches today is that of the shifting warrants of theological faith. Theology isn't the chief business of the church, and it is an encouraging sign of progress everywhere that the churches are all coming to realize this fact. Too many people in times past have fancied it the chief function of the church to maintain a "right system of faith." And the integrities of that "right system" have been grounded in the explicit revelation, "straight from God," of an infallible scripture. In every century the church has had to contend with opponents from without who have tried to overthrow this bulwark of "impregnable Scripture." But in the twentieth century, it isn't from without chiefly that the dismay of heresy comes, but from within. Not the Voltaires and Tom Paines and Ingersoles, but the Canon Cheynes, the Wellhausens and the Bacons, among the prelates and theologians of the established churches. These men are teaching church people to discover that the sole reason for believing in the "infallible warrant of verbally inspired scripture" is the very lame argument which Jesus scouted in another connection, "It hath been said by them in olden times." They are discovering that the Bible does not claim infallibility for itself, that there is no respectable argument of history, science or logic or common sense to support the theory, and yet a large part of what is involved in current dogmas must stand or fall with the dogma of supernatural inerrancy in the sacred text.

The modern church must face the problem of this growing skepticism within its own borders as to the final authority of scripture. Can the essential faiths of effectual religion be maintained without this artificial bulwark? Has the church any reason to exist without this sort of miraculous commission? Can the church make good with the superb idealisms of Jesus, without the dogmas which the ancient revelation theory involved? We Unitarians are here, of course, to maintain that it can; that religion has much to gain and little to lose by its change of attitude toward the science and philosophy of our own day—that indeed a most challenging problem of the church today is one of a larger, nobler and more fundamental reinterpretation of its essential ideals in terms of today's emancipated thought.

Perhaps the most significant problem that confronts the church is that of its social responsibility. We are discovering all along the line that the mistake of the past has been to throw too much emphasis on "personal religion," and not enough on "social religion," and nearly every great denomination has placed on record its sense of this in some ringing "Social Platform" or Formula of Social Justice. Do you assert that what is going on in Europe today is a scorching infamy of shame to mark the tragic failure of Christianity throughout the world in the twentieth century of Christian assendency? But what happened in Colorado and West Virginia, not long ago, what happened in New England when the Hartford and New Haven Railroad was exploited so shamelessly by boards of directors whose controlling members were conspicuously connected with Christian churches, what is happening in every city slum and manufacturing town in the world today, as product of the rapacious warfare between capital and labor, or what makes it possible that a certain church in New York city was able to refuse an offer of a million dollars the other day for its corner site, while within a half-score of blocks were tenement houses teeming with the ache and the corruption of dire poverty, all this is just as much a sign of the ignominious failure of Christianity to make good in its twentieth century as anything that is happening in Belgium or Poland.

And the church is concerned. The most shameful thing of it all is that so many church people think that this is no concern of the church, that these things

"cannot be helped!" The momentous problem confronting the church today is how to get rid of this monstrous heresy of thinking "such things have to be in the divine order of things." Dean Hodges, of the Episcopal Theological School at Cambridge calls this the "heresy of Cain"—the heresy of imagining that Christianity has nothing to do with the social problem. A recent issue of *The Public* contains a letter from a contributor commenting on the fact that a certain Baptist minister had preached what the newspapers headlined as "A War Sermon" questioned why the other churches of that denomination did not hale that preacher to trial for heresy; for to talk war in a Christian church, he insisted was just as vital heresy against the gospel of Christ as to talk higher criticism or anti-trinitarianism. There is something in that, and we would go farther. For any representative of the Christian church to talk as though the methods of piracy in business, and the perpetual menace of poverty were consistent with Christian ethics or were conditions which couldn't be helped under the dispensations of Providence, is as rank and pestilential heresy against the gospel of essential Christianity as any onslaught upon the precious dogmas of eternal damnation or vicarious atonement. Essential Christianity stands for the virile optimism of a workable brotherhood of man, of the superb feasibility of the Golden Rule, and Christ's ideal of goodwill as a practical method of human progress and prosperity.

How shall the church meet this most serious of its modern problems? Surely not by becoming a mere rallying-place of fanatical propaganda for social unrest; and emphatically not by being participant in any method of class-animosity or hatred and suspicion. The economists must work out theories and the sociologists must formulate specific reforms. But the Churches everywhere and all the time must insist upon the essential ideals which make the work of progressive economists and reformers inevitable. They must not shirk the responsibility of leadership in the fundamental onslaught against all social pessimism, all stratified conservatism of dispair, all accumulating inertia of self-complaisancy and content on the part of those whose personal circumstances happen to be fortunate,—against all participation in the spirit of commercial self-sufficiency which blinds the eyes of good people to bad customs and institutions which exist only because good people support them. The problem of the church today is to make good with a gospel of human brotherhood and good will that is not mocked from Monday morning to Saturday night in the tranquil commonplace of the average businessman's theory of good business.

* * *

THE INHERENT weakness of Protestantism has been its divisions. That weakness is of course incident to the essential strength of Protestantism. You cannot have absolute unity of faith without the suppression of personal liberty of conviction and the method of progress in theological thinking. No wise man would wish to gain the efficiency of unity at the expense of religious liberty and the open-mindedness that alone makes progress possible. The problem of church unity is to work out a method of efficient "togetherness" bringing no such sacrifices.

Every step toward such church unity is a step in the direction or religious liberalism, for it involves three factors essential to our position:—first, the attitude of open-mindedness and sympathy on the part of all churches toward those who differ from them; which is more than toleration,—is comprehension of the values of diversity. Second, the growing insistence on the simplicities rather than the complexities of faith, and an accumulating courage for the process of winnowing essentials from non-essentials in church dogma. Third, and most important, the increasing tendency to throw the stress of church activity on things *to be done together* rather than on things to be believed together. Every movement toward church unity is a movement for unity in vital service rather than in speculative faith. We can get together in the the eagerness of the things we strive to do for Christ, more easily than in the things we may try to think about him.

* * *

WE WISH that the innovation of carrying a National Conference so far from the Atlantic seaboard might prove veritably prophetic of things rationally to be expected in the development of the twentieth century. There are substantial and

most creditable reasons why, for much of its first century of its growth, Unitarianism should have been preponderating itself in New England and weak everywhere else. The force of inertia is the only substantial reason why the twentieth century should not entirely change that circumstance. By its very nature the liberal faith is fitted to be a national faith, superbly expressive of the earliest American idealisms in those sections of the country where distinctive American ideals are most vigorous and progressive. There ought to be inherent reasons why our faith should be even more rapidly extended in the newer parts than in the older and more conservative parts of the land: a certain test of our validity as a genuinely progressive and humanitarian religion must lie in our success in escaping the accidental circumstance of our local origin.

* * *

THE YEAR nineteen hundred and fifteen marks one significant milepost in the progress of American Unitarianism. For the first time in our history a national assembly of delegates representing all our churches—in other words a meeting of the "General Conference,"—is held beyond the Mississippi river and across the Rockies. Unitarianism has been an active force on the Pacific coast for a full half century. Perhaps nowhere out side of New England has our cause been more valorously, and consistently and progressively maintained; and perhaps nowhere else has it been so greatly respected. We go to press too early to have reports of the actual proceedings at San Francisco. The program arranged by the committee is wholesome, representative and greatly prophetic, and the fact that the sessions of the Conference are to be presided over by an ex-President of the United States brings a distinction of some significance.

IF YOU really love at all, if you love a dog, you have that in your heart which may grow to be as mighty as the love of the first archangel. If I can love that I do love with the love which is life, the breath of heaven will draw through and fan the flame, kindling this way and that, until the whole soul is on fire with a love that warms and energizes whatever it touches, like the pure sun.

ROBERT COLLYER.

"OUR CHALLENGE—OUR OPPORTUNITY."

A RECENT church calendar of the Church of the Messiah, Louisville, Ky., contains this interesting and significant statement from its minister:

Five years ago this Sunday I first occupied this pulpit as minister of this church. They have been five years of proof that the Unitarian message is needed and welcomed by an increasing number of people. The taproot of the tree of orthodoxy was cut when the "Fall of Man" ceased to be history and became myth. When the taproot is cut the tree is doomed and though it may take long to die (as men in their impatience measure time), still die it must. Now, what is to take its place? A new tree whose taproot draws its sustenance from the teachings of Jesus, from the actual spiritual and moral and mental experiences of man, not from a plan of salvation born in the childhood of the world and unrecognized by Jesus himself, who taught that sinful men had but to walk home. God meeting them halfway; who taught that "the Lord thy God is One Lord and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself," and that "one is your Father and all ye are brethren."

This is the subsoil of all religion and all morality and whatsoever tree is rooted therein can not "die in the ground," though the ignorance, prejudice, and superstitions of men keep it from throwing a wide shadow. As ignorance dies the tree must flourish. As men hearken to and obey the words of Jesus, the Kingdom of God, though as small within them as a mustard seed, will grow to greatness. There is, as Mr. Eliot says, "a crying need for a renewed Christianity"; not a vain attempt to revive the old, for, as Jesus said, it is but a waste of time and energy to put new wine into the old wine skins, for they burst because of the vitality of the new wine.

Our mission is to put the new wine of religion into the new wine skins of the modern, truer conceptions concerning God and Man.

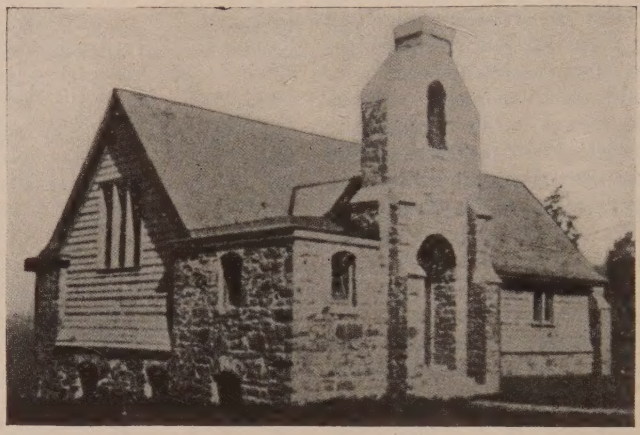
"Science was faith once, faith were science now,
Would she but lay her bow and arrows by
And arm her with the weapons of the time."

There is our challenge—our opportunity. Are we ready for it? To meet it effectively each individual, while keeping his individuality, must feel that he is responsible for the material and spiritual welfare of the group and act accordingly; we must co-operate; we must have "unity of the spirit in the bonds of peace"; we must be democratic, free, reverential, intellectually honest; by our teaching and living we must show men that religion is not a superstition but a life, not a narcotic but a stimulant; that God *is* not *was*, and that His methods are orderly through Law, not lawless through miracle.

MAXWELL SAVAGE.

Massachusett's Country Churches

By Rev. Margaret B. Barnard,
Minister of the Church in Rowe, Mass.



First Congregational Unitarian Church, Rowe, Mass.

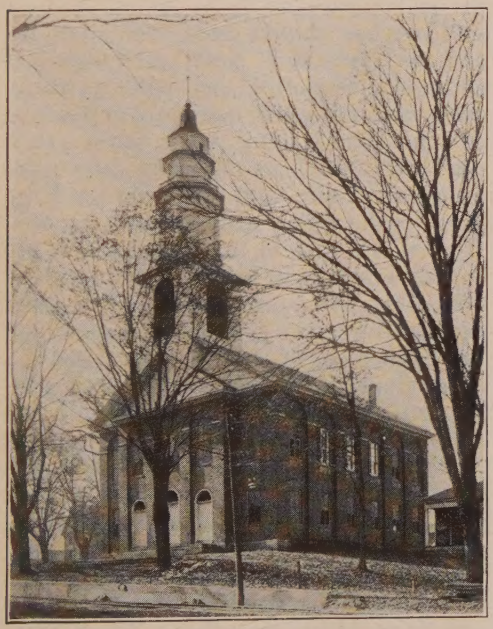
WHEN the Pilgrims and Puritans came to New England, they built churches as soon as they had shelters for themselves. Each new settlement, as it was started, kept up this custom, and no community was looked upon as permanent until it had its church and schoolhouse. So Massachusetts is dotted with old First Churches, whose history dates back to Colonial times, and whose influence on the community life it is impossible to estimate.

These old churches were all Congregational in polity, and many of the covenants, such as those of Salem, Boston, and Plymouth, were very broad. With the beginning of the nineteenth century, a large number of ministers and laymen of these churches became tinged with liberal ideas; and, following the lead of Mayhew, Freeman, Ware, Channing, and others, they soon found themselves on the Unitarian side in the controversy which divided the congregations. In some cases, the change came about almost unconsciously. In others, there was much strife between conservatives and liberals. The country ministers were no whit less influential than their city brethren in shaping the opinions of those times, and men like Preserved Smith of Rowe, his son, of Warwick, and Samuel Willard, of Deerfield, were leaders in the state as well as in their own towns. This explains therefore why in Massachusetts, there are so many Unitarian societies in small villages.

In the western part of the state, there are three churches dating from the foundation of their towns, all three of which have an honorable history, and have sent forth many able leaders. Two of them stand on hilltops remote from present highways of travel, and, although the congregations are smaller than in the early days, they still hold an important place in the community life.

One of these is the old First Church at Warwick. It is an attractive building, of the old-fashioned New England type, standing on a hilltop, commanding fine views in every direction, and having for background the noble outlines of Mt. Grace. Its steeple is especially good, architecturally speaking, and its fine clock and bell, the gift of a former member, are a joy to dwellers for miles around.

Warwick was settled in 1738. The land, six miles square, was divided into sixty-three equal shares, "one for the first settled minister, one for the use of the ministry, and one for schools." As the little colony did not grow rapidly, the first meetinghouse was not built until 1756. In 1760, sufficient money was raised to engage a minister, and the Rev. Lemuel Hedge was settled at a salary of sixty pounds. It is rather interesting to know that the stipend was arranged on a sliding scale, and that, for each new family, the parson received an increase of thirteen shillings and fourpence. This salary was paid by the town. The town engaged the minister, and the people were taxed for the support of preaching just as they were taxed for schools. The minister was for many years a town officer, and it was considered part of his duty to look after schools, prepare young men for college, and to have a careful oversight of town morals.



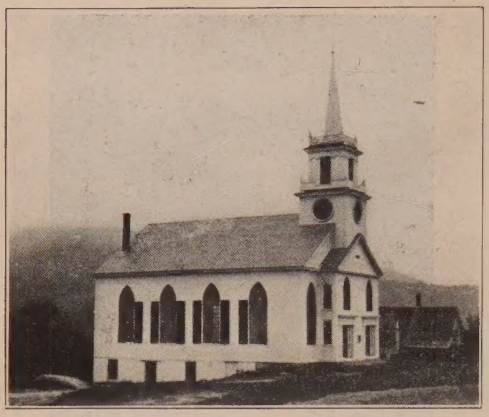
Unitarian Church, Deerfield.

Rev. Margaret Bowers Barnard.
Courtesy Greenfield (Mass.) Gazette and Courier.

Mr. Hedge was succeeded by Samuel Reed, and he, after a ministry of thirty-three years, was followed by Preserved Smith, Jr., who resigned in 1846, after a pastorate of thirty-two years. During his incumbency, the present meetinghouse was built (1836), and the church was first heated—a terrible innovation.

This church and town inspired and sent forth a very large number of noteworthy and influential people. There was the Barber family, which furnished several able ministers to our fellowship, the most prominent of whom is Prof. H. H. Barber, of Meadville. The Mayo family furnished many noteworthy citizens, among them Rev. Amory D. Mayo, who devoted many years to the cause of education in the South. The Goldsburys and Stevenses have produced many public-spirited men and women, to say nothing of many other families equally well known, while among the descendants of Preserved Smith, we point with pride to Prof. Henry Preserved Smith, formerly of Amherst and Meadville, now librarian at Union Theological Seminary, and his son, Preserved, author of a very able life of Martin Luther.

Warwick boasts of a very fine library, remarkable for so small a town. It, like



Unitarian Church, Warwick.
Mt. Grace in background.

the church, has received many bequests from former residents, and really is a monument to the influence of the church, and the aspirations of the people.

ROWE was settled a little later than Warwick, in 1763. Rev. Cornelius Jones received a grant of land on the hills, and called his settlement Myrifield. Services were held and a small log house built in 1770, but in 1780, the First Church was regularly organized, and a rough building erected. Then in 1787, came the first regularly ordained minister, Preserved Smith, who served the town and the church most worthily for thirty-eight years. At the time of his settlement, the town had been incorporated only two years, so that everything was new and primitive. The young minister and his devoted wife, Eunice Wells, of Shelburne, threw themselves whole-heartedly into the development of the town, and were very active in all educational affairs. Mr. Smith brought to town on horseback the first globe for the use of the schools, and he also introduced a sextant, so that he could teach the boys to measure the heights of the mountains around them. In 1797, he, with the assistance of John Wells, and other public-spirited citizens, established the first public library, one of the earliest to be founded in the country, and which stands today, a fine monument to his memory.

In 1793, a large comfortable church was built, and, as was customary in New England then, it was placed on a hilltop, commanding fine views in every direction. There it remained until 1845, when the people, feeling that the site was too windy for comfort, moved to a less exposed position a short distance away. Here the society worshipped for many years, then in 1905, Mr. Frederic E. Smith, of Boston, a grandson of the first minister, gave a fund to build a church in memory of his grandfather. This very attractive stone edifice was dedicated in 1907, and stands as an enduring memorial, not only to Mr. Smith and his wife, but to a large number of men and women who served their church and community loyally and well. Indeed, it has been pleasantly spoken of as the Westminster Abbey of Rowe.

Mr. Smith was a great student and a careful thinker. He, with his friend, Dr. Samuel Willard, of Deerfield, became a Unitarian about 1820, but so loyal were his people that, although many did not agree with him, there was no break in the society until after the close of his pastorate in 1832. "He was not," says one who knew him, "a lover of controversy, but one who by love of freedom, by strong independence and individualism, impressed himself and his thought upon the community."

Rev. Wm. L. Stearns followed Mr. Smith, and he and his wife were worthy successors. They, too, left their impress on the town, as did also Rev. Wm. H. Bicknell, who served the community ably for eighteen years.

Rowe has always been a small town, and its elevation, 1,500 to 2,000 feet above sea level, together with its many rocks and hills, has not been productive of extensive farming operations; yet it has always held a rank quite disproportioned to its size, and this is due in large part to the spirit which has emanated from the work and teachings of this old First Church. It has sent forth many gifted people. It furnished a president of the American Unitarian Association in the person of Judge John Wells, a descendant of one of the first settlers. Hon. George M. Stearns, one of the ablest Massachusetts lawyers of his time, was a son of the second minister. The experiences of Rowe's two great physicians, Dr. Pardon Haynes, and his son-in-law, Dr. Humphrey Gould, need the pen of an Ian Maclaren or a Balzac to describe. A grandson of Dr. Haynes was John Henry Haynes, a noted archeologist, who died a few years ago.

Interior of Deerfield Church, Showing Galleries and Pews.

Percy and Frank Bicknell, both writers, are sons of one of our ministers, and the able pen of Mrs. Mary P. Wells Smith has made the town very attractive in the eyes of young and old. Her husband, Judge Fayette Smith, of Cincinnati, was a grandson of Rev. Preserved Smith, of Rowe, and son of the Warwick minister of that name. Both towns feel a claim to honor because of his splendid integrity and noble public service. Mrs. Smith herself has claims on Rowe as grandniece of Mrs. Eunice Smith, and a relative of all the Wellses.

Both Rowe and Warwick hold fine records for patriotic service both in the Revolutionary and in the Civil wars.

DEERFIELD had settlers as early as 1673. They were people from the eastern part of the state, who with the courage habitual in the pioneers, followed the Bay Path far into the interior, until they came upon the fertile lands and beautiful scenery of the Connecticut valley. Before 1675, there was a meeting-house, and Samuel Mather was the minister; but after the permanent establishment of the town in 1682, a better church was built, and Rev. John Williams became the first regular minister. The town voted him a salary of sixty pounds, to be paid "in wheat, peas, Indian corn and pork." In the Deerfield massacre of February, 1704, he and his family were all taken captive, and his wife was killed on the journey into Canada. After four years of captivity, he was redeemed, and returned to Boston with all his children save one, who joined an Indian tribe. In 1707, he went back to Deerfield, to help and strengthen his people, and died there in 1728.

Jonathan Ashley, a cousin of Jonathan Edwards, succeeded Parson Williams in 1732. While he was described by his cousin as having lax principles in religion, he was surely not lax in character or attainments. At the time of the Revolution, he was strongly in sympathy with the loyalists, and warned his people that the doom of those who had fallen in defense of the colonies would be terrible. He became therefore very unpopular, and his later years were much embittered.

Samuel Willard, whose pastorate marked the beginning of the Unitarian movement in western Massachusetts, was settled in 1807. The first council called to ordain him refused to do so, because, although "they found him to be a gentleman of rich talents and acquirements in theological knowledge, they did not discover in him that belief of the true and essential divinity of our Lord

Jesus Christ, nor those sentiments respecting the entire moral depravity of fallen men." Another council was summoned, and, fortunately for Deerfield, voted to ordain him. For twenty-two years he served his church and community with the utmost loyalty and ability. He had the whole superintendence of the schools of the town, and prepared for their use several English readers, and a Latin grammar. He was very fond of music, and labored successfully to raise the standard of church singing. He also compiled an excellent book of hymns and tunes. After ten years of splendid service, he became blind, but he kept on with his work, memorizing hymns, Scripture, sermons, and accomplishing far more than the average man with all his faculties. When he could no longer distinguish the roads, however, he felt obliged to resign; but, for twenty-three years, he remained one of Deerfield's foremost citizens, giving aid to every good cause.

Among many other able ministers of Deerfield was Rev. John F. Moors, known in later years as the Bishop of western Massachusetts. He was a noble pastor and preacher, and one who promoted the community life in all wise ways. He and his wife, Eunice Smith, of Warwick, were a power for good in all that region for forty years.

Deerfield has had several church buildings, but the present fine one was erected in 1824. It has many interesting features, among them being the beautiful high mahogany pulpit. Its communion plate, the gift of many parishioners, is much of it very old, and all very valuable.

The history of Deerfield is well known, and it has sent forth so large a number of able citizens, leaders in all good movements, that it is impossible in the space to name them all. It is sufficient to say that this splendid old First Church, with its dramatic history, has, from the foundation, exerted an influence which can not be easily estimated. Its sons and daughters have gone over the world, and, as a rule, have stood for breadth of thought, integrity of character, good citizenship, noble service in every humanitarian cause. Have we not a right to say that the spirit which animated them had its origin in the splendid "passion for righteousness," which stirred the pioneers of this hamlet, and which made the ministers strong workers for truth and justice in all that region? Is there any measure by which we can estimate the life of Dr. Willard, "scholar, author, patriot, and, although blind, a leader for fifty years in educational, temperance, peace and antislavery reforms?"

All these churches have had their days of success, and their times of failure; they have had the training of prosperity and adversity; they have seen their congregations increase and dwindle. Neither they nor their ministers have always been true to their high calling, but one can not study their history without realizing what an inspiration they have been to their communities, how in all the troublous times of our nation's history they have held aloft the torch of truth and justice, how they have stood for the things that are eternal in their essence. They have been beacon lights in their communities for two hundred years, and, because of what they have been, because of all that they may yet be, they and the many others that dot our Massachusetts hilltops, deserve the loyal support of our denomination, and the active interest of the descendants of those who have gone forth from them to carry their message over the world.

"Lo, my brook became a river, and my river became a sea."

WHAT AMERICA NEEDS.

This is the answer recently printed in *The Wall Street Journal*, a truly remarkable utterance for such a source:

"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety—the kind father and mother used to have—piety that counted it good business to stop for daily family prayer and to go to prayer meeting. That's what we need now to clean this country of the worship of fine houses, and big lands, and high office, and grand social functions."

This is very well so far as piety goes, but piety without morality will do but little. It is the moral content of the piety that counts. We have known very pious people who observed all the religious practices, who otherwise were grand rascals. We need not object to any of the modern improvements of civilization so long as they are suffused with and governed by a true moral idealism that will not give way in the face of any temptation. What America needs is free souls with high moral ideals, and the courage to take the consequences of living them through to the end. If piety of any kind will help to gain this spirit then let us have piety also.

The Modern Church, Social Reform, And Free Discussion

By Rev. Robert S. Loring.

SUPPOSE a man and woman marry and have a whole family of children, let us say four or five, if such a number be not too great a strain on the imagination in this selfish age of small families. Suppose that these are not Sunday-school-book children, but real flesh and blood children, half animal and half human, half wild Indian and half civilized. Suppose that parents and children live far enough from the center of a city to have some land around their house. Now if these parents, in addition to the children and the land, always have a tidy back-yard, with no packing boxes made into caves, with no houses built in the branches of the trees, with no pet animals glaring reproachfully out from behind the bars of the circus cage, then such man and woman are not fit to be parents. The Society for the Prevention of Cruelty to Children should intervene; for it is certain that one of two serious mistakes is being made. Either the parents are repressing the active, experimenting life of the children, to have it break out perhaps later in more serious forms, as is the case with delayed attacks of measles and mumps; or the children are being driven into vacant lots, along river banks, into the woods for their natural life, where they are not watched by loving eyes, where nobody except themselves knows what is going on, where the danger of their falling into bad habits is greatly increased. The right, within the home grounds, to act as a child, to experiment curiously as a child, is denied them.

Let us turn now from the smaller family, the home, to that larger family, the church. If a church has a considerable number of young people in it, such as is the case with our university town churches, and if such a church always has a tidy intellectual and doctrinal back-yard, then something is again wrong. If the natural and youthful revolt against authority is not allowed to express itself in sharp criticism of old dogmas and in a fondness for agnosticism, if the youthful protest against the evils of this world is not allowed now and then to relieve its feelings by doubting whether any Good Power is in control, if the Young People's Society does not produce more curious and daring thoughts than the staid church service, then such a church does not deserve to have any red-blooded, ambitious, idealistic young people at all. The Society for the Prevention of Cruelty to Youthful Thoughts and Youthful Ideals should get busy. It is true, just as active children in the back-yard "muss" things up a good deal, so active young people in the church will not have the same stiff, well-dusted, drawing-room thoughts of the older church members. Bewildered parents and deacons will complain that these young people often say things which sound foolish, but, after all, what is the use of being young if you cannot now and then say something foolish? Think of how many of us, parents, teachers, professors, ministers, would lose our jobs if the young people had already attained to that solemn and ponderous wisdom with which infallibility has so graciously blessed us.

Attention is called to that freedom for experimenting action which should be allowed the child, and to that freedom for experimenting thought which should be allowed the youth, because the subject of The Modern Church and Social Reform falls within that part of modern life in which we are all young and inexperienced. If we are to act at all in regard to reform questions we must all make many experiments and not a few mistakes. We need here the kind of encouragement and freedom which wise parents and educators give to childhood and to youth. It is quite different with such questions as The Church and Theology, and The Church and Worship. They do not remind us so much of the free movement of youth as of the authority, the fixity, even of the hardening of the arteries of advanced old age. In the matter of theology we are all seasoned veterans. We have been arguing questions of heaven and hell, of faith

and works, of Trinities and Unities, for some two thousand ill-spent Christian years. The theological apartments of our minds are already furnished in conventional Episcopalian, Methodist, or Unitarian style. In worship also there are few new Easter fashions—produced. Psalms, hymns, scripture and prayer are staple goods on the religious market, advertised in our church calendars without change from year to year. But when we reach the modern social world, with its impatience with a heaven centered theology, or with a worship that prays more than it works, or with a charity which treats the symptoms and not the disease, all is radically different. We enter a youthful and pioneer social country in which there is splendid enthusiasm and activity, and also much ignorance and confusion. Industrial changes have been so rapid, the inevitable concentration of business;—not so much caused by wicked capitalists, as many mistakenly think, as by railroads, steamships, telegraph lines, and the modern credit system drawing business naturally closer together;—have come upon us so rapidly that we have not yet been able to understand the new conditions, much less to control them. So new is it all that the first college text book on sociology in this country, the first attempt to map out the new social country for students, is only about twenty years old. In the matter of social service and reform we are none of us as yet much beyond the freshman class. We have no new social dogmas able to dominate the situation. Neither philosophic anarchy, nor radical socialism, nor the single-tax, nor labor unions, nor government regulation of industry have won the allegiance of the voters, though each one claims to be equal to the social task. There is as yet no judge in our new social Israel, and the result is, that in business each man does what is right in his own eyes, and in social reform each man talks what sounds pleasant in his own ears.

What should be the attitude of the modern church towards this social confusion and unrest? This all depends upon whether we regard our age as being hopelessly young, or hopefully young, whether we regard all the unrest as due to the ignorance of youth, or to the ambitious idealism of youth. If the social confusion be due, as some conservatives think, to individual ignorance, selfishness, and sin, then of course it demands the old-fashioned kind of religious treatment. We should again labor to build up the pious attitude toward social trouble. We should point out the moral advantages of "inequalities of condition" as did our liberal clergymen about one hundred years ago. Thus we read in the Christian Disciple for 1817 that if rank were equal in life "there would be no need of humility, and no place for condescension." If inequalities of wealth were levelled there would be "fewer opportunities for beneficence and fewer reasons for gratitude." "What is the object of these remarks," the writer goes on to ask, "it is to reconcile you to the enormous differences which are produced in society by the unequal distribution of wealth." Even more strange to us is the review in 1820 of one of our early tracts, "The Story of Henry Godwin, the Contented Man." The Editor says that if the laborer comes to church and hears a sermon on contentment he may find the remarks do not fit his case, although they have "due effect upon the refined and intelligent part of the audience." But let him read this tract and he will "rise from its perusal better satisfied with his own condition, and grateful to God that, in spite of his labors and privations, he still has much to be thankful for." The distribution of such a tract among the members of a modern labor union would hardly promote contentment; it might more likely promote profanity. It is probable that some of us cannot wholly approve of profanity, yet we must admit that it is at least of higher ethical value, is more likely to lead to a forward social movement, than is pious and religious contentment. Here is one of the sharp differences between the old and new attitude of the church in regard to social work. We do not desire to have men thank God for the glaring inequalities of life; we welcome discontent, and use it as a spur to progress. We regard the man who reads an old-fashioned religious tract and is then quite satisfied with present social conditions, or the man who lingers with approval over the Bible verse, "the poor ye have always with you," as being morally undeveloped, as totally failing to measure up to the ethical standards of modern social life.

If present social confusion and unrest are due to the hopeful, ambitious, experimenting ideals of a youthful age, then the largest possible amount of freedom should be given for the expression and the testing of these social ideals. This is the more important since our age approaches the questions of social reform in a way which requires the greatest amount of publicity for its success. A sharp comparison between our modern view of the causes of poverty and those held about one hundred years ago will illustrate what is meant. At that time our liberal writers generally assigned vice and intemperance as the chief, indeed as almost the only causes of poverty. These early clergymen held the cheerful view, and in those days of small cities perhaps the correct view, that any man who so desired could make a living in this industrially free country. Reform efforts were therefore directed to the individual rather than to the community at large. They were to be carried forward more by a change of personal habits, by teaching the individual man to save his money, to abstain from excessive drink, to work hard, than by changes in the public laws. This is amusingly illustrated by an article in 1816 in the Christian Disciple on the evil of intemperance. Among other things advocated the writer states that much could be done for temperance if the free distribution of wine and spirits at funerals could be done away with. He encourages his readers to take such a radical step by assuring them that "some of our first families have begun the practice of providing at their funerals no such incentives to excess." Compare such an attack on intemperance with the elaborate modern program of the reform of city, state, and even of national laws, and you feel what is meant by the change from individual reform to social reform. For the first, private conversation, the preaching of gospel sermons, personal conversion at revival meetings is sufficient. For the second, the public forum, the radical social service class in our churches, where differing plans can be brought forward, tested and compared, is indispensable. If the new social doctrine be of God then there is no use of the churches combating it. If, on the other hand, such doctrine is not grounded upon the Eternal Reality, then the best way to get rid of it is gently to lead into the open, pat it encouragingly on the back, start it going, and allow it to talk itself to death. A single such appearance in public will be the end of many a reform scheme, at least as far as public welcome and influence goes. By this method we lose only the unreliable and half-thought out doctrine, but may be able to retain the man who advocated it, since we have given him fair and brotherly treatment. This last is very important from the point of view of the church. Social reform may be only an unbrotherly movement, a matter of bombs and of revolution; but social religion should always mean the forward movement plus brotherhood, a deeper understanding of the new laws which are to govern a reformed society, plus a deeper appreciation of the sincerity and good-intent of the great mass of our fellow men.

We have a right then to demand that a Modern Church, which welcomes thoughtful discontent in regard to old theological dogmas, shall also welcome such discontent in regard to old social dogmas. We have a right to demand that a church which provides a free platform for the expression of differing religious ideals shall also provide a free platform;—in the open forum, or the social service class, not necessarily in the Sunday morning service;—for the expression of differing social ideals. We have a right to demand that a church which has held modern pedagogical ideas about the free development of childhood and youth, shall hold equally sane ideas about the treatment of a young, vigorous, and experimenting social age. We have a right to demand that a church which has placed so much emphasis on the second command of neighborly love shall recognize that only such social progress and reform as is based on brotherhood, on mutual understanding and respect, can be of any permanent ethical or religious value. Without such deeper feeling of brotherhood, able to operate successfully in the seething modern social world, our religion is but "sounding brass and a tinkling cymbal"; without such a sense of the religious union of all mankind our social reform can never be social salvation, the free, affectionate, brotherly movement of the whole, at all.

Morality and Religion

By W. Hanson Pulsford.

RELIGION without morality is probably as common as morality without religion.

When I speak of "religion without morality," I mean the current emotional otherworldliness which hopes to be "saved," to escape the wrath of God and to inherit a certain vague bliss in an indefinite hereafter. It is because of its easy separation from morality that we shrink somewhat from that type of, too often, hysterical and empty piety.

For that reason many of us are somewhat doubtful of the professional evangelism which undertakes by the brass-band-and-publicity method to work up a community into a state of nervous tension, and guarantees a certain percentage of conversions from the swarms that are swept into the tabernacle.

People enjoy hysteria. The detective story sells because of its "thrills." When the experience is intensified by the physical contact of the multitude it is quite as liable to take the form labelled "religious" as any other. But we need make no mistake. The underlying phenomenon is not affected by the label. As far as the plain goodness of life is concerned, religious mob-impulses are not much different from the tremors which lay hold on a vast audience when a great actor plays with its emotions or a high-strung political gathering loses its head at the magic of a phrase. Too often religion of that type has little connection with controlled, resolute, reliable character. The habit of feeling religious does not necessarily bring about the result of healthier, braver, truer living.

On the other hand, we have morality divorced from religion. That is what the warmer-blooded churches often say of us. Unitarian religion is carefully preserved in a refrigerator. It is "mere morality," lacking the fire and fervour which people of another type regard as essential. In some degree I think the criticism is warranted.

We are apt to lay our main emphasis on conduct. On right conduct, moreover, which is not merely jogging along the established road because of lack of the courage, or sometimes perhaps of the vitality, to forsake it, but on right conduct conceived after the fashion which Matthew Arnold so eloquently and insistently sets forth. Now that is a mighty fine thing. The doing of right because it is right so to do, keeping to our chosen standards because conviction lies behind them, the patient resolute ordering of life after a sober, steady, reliable, upright fashion, is, at any rate from one point of view, well nigh the greatest thing of all. The pity of it is that it is not just something more.

There is a real bite in the criticism, "He is a most admirable character, but he is not religious." What do they mean when they say that? They mean that his goodness lacks something which is rather hard to describe, which would have changed it from being cold and stern, unemotional, rather grave, into that to which men can give the name of religion because it has a certain glow and ardor of life about it.

Diderot well says, "Nothing great or good was ever done without passion." We should probably use another word than "passion," but what he means we ought to mean, that you can never do the best unless you have legitimately given to emotion, to feeling, to enthusiasm, the place which it must have if life is to be large and free and strong. Now, when morality becomes touched with emotion, rises to the warmth which Diderot calls passion, then it becomes religious. Then living keeps on great lines, not because it must, but because it has kindled with the eager sense of the quality of so living. Then it is religious. But not till then.

Turn to the picture of Jesus which underlies the Messianic supernaturalism of the gospels, and this becomes perfectly clear. Was Jesus a moral man? The question is amusing. Not because he was not so, but because the adjective is so appallingly inadequate that it sounds absurd. We do not use the word of any abundantly vital character. It is a half-dead adjective, which, in that sense, seems most fitly applicable to a chair or piece of massive old furniture, which never transgresses any of the rules of the code. You could almost predicate it

of a corpse. We hesitate to call Jesus a "moral" man because he was religious.

He simply bubbled over with the enthusiasm of the wonder and beauty of the great life; utterly unlike the Pharisee just for that reason. His power was not that he laid down a table of new rules or imposed fresh doctrines, but that he set men's hearts beating quicker. It was not that he proclaimed a new standard of goodness, to be held to like the old standard, but that he created a new passion for the quality of life, he aroused a new motive, gave a new stimulus to men.

"Thou shalt love thy neighbor as thyself," in his hands became, not the old law, which everyone had heard till they were sick of it, but a living principle. It is a real thing. You may if you will make the experience, know the stir and thrill and power of falling in love with goodness, because goodness is, in its very essence, the one supremely lovable thing. Any goodness which is not lovable is not goodness, he would say. His complaint of the righteousness of the Scribes and Pharisees was that it was not a lovable goodness. The goodness of the priest and the Levite on the Jericho road was not lovable. The Samaritan who did not have any of that kind of goodness did have real goodness because there was a lovable impulse in the man.

There is all the difference in the world between my doing a kindness to you, because the moral law says I ought to, and my so doing because of the inner throb of the delight in friendliness, which longs to waken responsive gladness in you. Such action is more than morality, because it is spontaneous. It is the noble conduct which is born of the hunger for the joy of living. A man is then simple and kindly and open, free and at ease in all manner of honorable intercourse, because, having found somewhat of the quality of that kind of living, he is eager to discover more. Then he is religious. He has found within himself the joy of glad obedience to his own high impulses. He no longer is relating himself to God as to a great taskmaster, demanding obedience, but as linking himself on to the source of the thrill of the noble emotion of living, as life grows and expands, becoming beautiful and glad as well as good. Then life is not only loyal and true and strong; but it is warm with the love of loyalty and truth and strength.

Morality is the manufactured article. Religion is the inspiration of the artist in life. Of course, sometimes there is inspired morality; then inadequately so-called; and the most prevalent religion is of the sterilized and consecrated variety.

The Dangers of Liberal Religion

By Edwin A. Rumball.

THOSE of us who are "used" to liberal religion are probably not those most conscious of its dangers. It is the landlubber who is most in fear on the sea, and it is the orthodox who speak most of the dangers of liberal religion. That many fears are unwarranted must not blind us to the fact that some very real dangers exist. Those of us who have only recently come within the influence of liberal religion and our young people everywhere stand in very real need of some preparation for these dangers. We do not want to learn of them only after a wreck.

No one must imagine that it is anything to the discredit of liberal religion, that it is dangerous. Those who know its dangers best tell us joyfully that its risks are too closely identified with its essential worth, that we should ever shun them. If we think a moment of all the higher risks, we shall probably find that the dangerous and the good go together far more frequently than the dangerous and the evil. Evil does not make much permanent appeal to heroism. It is flabby, cowardly and afraid. When the "dare" begins to leave our religion, we have as good as lost the whole of religion. It may even be that the enervating, easy-going, comfortable manner in which the modern religionist can travel his road to Zion, is largely to blame for its failure to enlist the youth of our land. If a modern Bunyan wrote again, the slough of despond in his Pilgrim's Progress would be a beautiful lily pond, over which all struggling souls could be ferried for a small charge, and Vanity Fair

would be the great marketing place for "the necessities" (?) of life. Some would say that it is the increase of liberal religion which has brought about this easy feeling in religion. The old journey of life was a very perilous trip from an ungodly world to the world to come. On every side were the allurements of the devil that needed some heroism to resist. Eternal hell was always a possibility for those who did not keep to the narrow path, and each day called for more vim and iron in the blood than the average modern Christian feels needful for a year. Today a church service can be held without fear of interruption from the military, the Bible can be read without fear of martyrdom, and to be known as religious has come to mean the most harmless of reputations. It is true that liberal religion has taken away many of the occasions for daring that the old religion supplied, but it is far from being the "feather bed for falling Christians" —which the elder Darwin called Unitarianism—that some have imagined. Liberal religion is dangerous not because it is liberal but because it is religion. Its dangers are different from those which attended the old pilgrim's progress, but they are just as great, they are even greater. For a liberal religion is a greater religion and its dangers are greater. There is a passage in James' *Psychology* to the effect that our religious life lies more and our practical life lies less than it used to, on the perilous edge of things. That our practical life is growing less hazardous—though the reason for "Safety First" campaigns may seem to the contrary—is what most of us will admit. Today the youth have to go out of their way to find adventure. The great increase of human sympathy and the increased sensitiveness to all that hurts our fellows, our greater care for each other, all combine to make this planet a very safe place on which to dwell. We do not dread, as we used, the storm and cold and what is even more significant, the worst natural catastrophies no longer speak to us of divine malice or wrath. What James means by our religious life being more on the pedilous edge of things, can probably find some explanation in the gradual disappearance of some of the old doctrines to which we have just referred. Many of the things which gave our fathers the sense of safety and confidence in religious matters have passed or are passing away. We have let the outward authority of the Church and the Holy Book pass away and the assurance which came from these things is only of use now as it buttresses another assurance which we are told to get from within. We have dared a larger life and a larger God and the way of necessity is more perilous. So true do some of us feel this feature in liberal religion to be, that we are even beginning to doubt the vitality and worth of any religion in which we cannot find danger. It is probably false and without relation to life. The more religion appeals to the heroic element in our spiritual natures, the more reason there is to believe it. Whether this is a true test or not, it will not hurt much of our modern religion to have this much tonic stirring its life. It may even attract young men to go into the ministry! And seriously, if our religion does not attract the Galahads of the day there must be something wrong with it. The tendency therefore in our modern religion to be liberal and meet the liberal dangers, taking big chances for great ends, must be understood as a lifeward tendency. It is an assertion of the will to live, not of a willingness to die. "'Tis life of which our nerves are scant," and for the chance of getting a little more of it, we will risk much. There is barely anything to lose, there is much to gain. Indeed, the very joy of living is the prize, for have not the tragedy and poetry of life walked hand in hand all down the ages, so that struggling to live is at once the satisfaction and the cost of physical life and its laws in other terms are known to every son of the spirit?

That a real and vital religion is found in so few men and women is but an evidence that as yet the majority of mankind are not looking for the satisfactions which come from such cost. There is no greater mistake than to suppose that most of us are craving for liberty in religion any more than liberty in the State. What most of us want is comfort, ease, peace, to be let alone. It has been truthfully asserted that "the path of freedom is blocked and impeded much more by those who wish to obey than by those who desire to command." We liberals have dared a little-trodden path, it is lonely. Instead of dwelling safely in a fold that

assured us that salvation was all settled for us long ago, we have dared to leave it and work out our own. It is true that some of us express this work as being done "with God who worketh in us," but it becomes very soon the most personal task we ever undertook, and the more earnest we become about it, the more dangerous it becomes. Instead of accepting the commands and rules of a Church or an inspired Book, we have dared to obtain our sanctions from within. To some this not only appears dangerous but positively as foolish as a man trying to lift himself by his shoestrings. To argue that there is no analogy between soles and souls sounds to such men as only a joke, for the non-liberal seldom suspects that the liberal has a God within that can accomplish some marvellous "lifting." This is just another of the dangers. We have dared to declare that the Judge of all the earth is no distant potentate in the heavens, nor the throned ruler of a distant doomsday but the Master of our hearts, whose most silent murmur is our law. It is dangerous to thus separate ourselves from the great religious fellowships of the ages, but it has so many reasonable satisfactions that something more than antiquity and safety must be offered to make us change.

Perhaps we can convince some that these greater risks bring their greater safety. The man who was asked to do wrong in a matter in which he could never have been found out, was certainly in a dangerous situation. But when—being a liberal—he replied, that he could discover himself, he had made the best of his dangerous situation and had responded to a higher ethic than any who would act right from fear of discovery by others. The higher risk brings a higher life. Every true man knows that to face the condemnation of his own heart is a more fearful thing than the shame of another discovering our wrong. This is the real unforgivable sin, says Prof. Royce—the sin that I cannot forgive myself for doing. The policeman has no such penalties to offer. We would rather risk our wealth in the care of a man free from obedience to outward authority, but true to his own heart, for the man who is set to watch himself is the keenest watchman.

This is true of nations as well as of individuals. We are told that it would be a dangerous thing to disarm our nation, that it is courting disaster to leave the Panama Canal unfortified. But Mr. Mead is surely right when he writes, "We urge altogether an international policy based on trust. We believe that nations are largely victims of a false psychology, and that the brave assumption of the higher risks by a virtuous people, would go far to dispel it and usher in a better day." In other words, the dangerous freedom and the higher risk are all taken care of in a higher obedience—an obedience captive to larger, stronger ideals than any outward rule can provide. This is why Amiel so often insisted during troublesome hours in Europe's history, that if liberty was to be saved, it was to be saved by the pure in heart and the lovers of the race; that a free society could not be maintained except by a common faith. It is a good and dangerous thing to be free in religion, but we are not free except under the necessity which will keep us true.

But we have not exhausted the dangers of liberal religion when we have dealt only with freedom in this aspect. Another aspect of the freedom of liberal religion is called Worldliness. It is often thrown at us with a slur, as Joseph Cook in his Boston lectures used to call Unitarianism, "a limp and lavender theology." It is said that we can believe what we like, and it is sometimes added that we can do what we like. To many of the orthodox these reflections seem really deserved, for does not the liberal have many worldly amusements and indulge in many enjoyments which no staid Christian would give way to? It is true, is it not, that the liberals are less concerned with church attendance than others? It is true, is it not, that they hardly ever hold a prayer-meeting? Yes, it is true, but we have not learnt the truth about them when we have learnt only this. We have learnt only of the danggers they meet, the higher risks which they take, we have yet to learn how they meet them, and with what gain. The fact is, with Robert Collyer, we have all ceased to believe in the beautiful theory that this is God's world, we have accepted it as a fact and it has made the world and many worldly things look very beautiful and good to us. It certainly is a daring assumption that this is actually God's world and that everything in it

from man's selfishness to Nature's cruelty is without essential evil, but it not only brings more satisfaction but more spiritual life and gives a zest to our thinking that the old dialectics never did. And this makes life. It is this daring belief that has taken dancing and the theatres, cards and many other amusements out of the realm of wickedness and placed them *in their place* beside other contributory parts of life. When the liberal had dared so much it was not to be wondered at that he should try that most dangerous of all methods of reform, which while it has the sanction of the Christian religion has usually appeared too dangerous to follow, namely, overcoming evil with good. It was easier and more in harmony with our barbarian past to overcome evil with evil, so the theatre was attacked, cards were burnt, dancing halls were closed, but the liberal today, dares to follow his principle of no essential evil to the point that he will change the evil game with the good game, the evil play with the true play, the "nasty" dance with the beautiful dance and the curious thing to the old abolitionists is, that he is succeeding where they failed. It is daring and dangerous work, it looks so much like the thing it is trying to replace; its failures will call down confusion on the promoters, but fail as it may, dangerous as it is, it is the way, the truth and the life, and each year will give increased efficiency to meet the lions in the way.

But doubtless each liberal knoweth his own dangers and it would be an impossible task to list them all for the warning of the unwary. When asked recently, what seemed to her the greatest danger in her recently accepted liberal religion, one woman replied—"the analytic mind." Before, "this scheme of things" was entire, it was accepted as a whole. The new mental habit of tearing things apart was apt to bring a lack of enthusiasm and whole-heartedness for life's task. The loss of the grand old synthetic roundness of orthodoxy was going to be hard to lose. It needed more faith now to live and a mightier God and a better God and a more reasonable God. But the quest for these is a challenge beloved by the soul.

"If thou attain,
The fellow, not the suppliant, shalt thou be
Of blessed gods."

Beyond Christianity

By Rev. Augustus P. Riccord, *Minister of Unity Church, Springfield, Ohio.*

MR. EDWARD LEWIS, in an article in the December *Atlantic Monthly*, entitled "The Failure of the Church," raises two quite distinct issues. One is the failure of organized Christianity, the other is the impermanence of Christianity itself. With the former we have little need to concern ourselves. Mr. Lewis has recently withdrawn from the Congregational church and ministry. The article affords sufficient justification of this action. It is not the first time that a man has confused his own failure with the failure of the institution which he served. That he felt constrained, holding the convictions which he presents, to withdraw from the Christian ministry is perfectly intelligible. He could not have done otherwise and remained an honest man. That his strictures upon the church and organized religion are at all valid, or that they are shared by large numbers of thinking people is open to serious question. That it does not realize its own ideal, that it often violates the spirit of its founder, that it is sometimes discouraged and disheartened by its inability to make more of an impression upon its day and generation, is true not only of the church, but of every other human institution. Mr. Lewis admits as much when he says, "It is in the nature of things that an institution should fall short of the quality of the life-pulse or movement that created it." Shall we then abandon all attempts to institutionalize our life and our religion?

It is significant that the author of the article in question draws practically all of his evidence from Germany and England, the two countries in which a state

church and an established religion have served to impede religious progress and to discredit religious institutions. That eighty per cent of the English people are "outside the pale" would seem to be incredible if we include among the forces of organized religion the various nonconformist sects. But that thousands of Christian people have severed their connection with the church in Germany is intelligible to all who are familiar with the ecclesiastical despotism which has been imposed upon the people in the name of Christianity. Intelligent men and women may be excused for repudiating the church when ministers and even college professors retain their positions only upon condition that they say nothing and do nothing to offend the public officials. To look to such a church for leadership would be folly; and yet a church which does not lead is doomed to extinction.

More worthy of serious consideration is the statement that Christianity itself is in a process of dissolution, that ultimately it "must be dissolved in a new religious synthesis." We are told that "one of the first articles of belief for a truly religious and spiritual man within the Christian community ought to be that there is a 'Beyond Christianity.'" "Out of Semitism, Hebraism; out of Hebraism, Judaism; out of Judaism, Christianity." Why not "out of Christianity, a Beyond Christianity"? In support of this thesis Mr. Lewis declares that "the Christian church is necessarily impermanent; it must go the way of all other institutions." And why? Because it represents a "closed system." "It believes in its own potential finality." "Hear the Episcopal communions telling us that salvation is alone through the sacraments. What has the Jesus spirit to do with that? Look at the evangelistic communions telling us that salvation depends on our acceptance of one particular view of the atonement. What has the Jesus spirit to do with that?" To all this we answer, with him, "Nothing at all." But what of the communions, which no longer recognize either sacraments or creeds as instruments of salvation, which proclaim that Christianity is a life rather than a dogma or a rite, and that the only valid test of a man's religious faith is the quality of life which it produces? Has Mr. Lewis never heard of these? And what of the men in every communion, the recognized leaders of religious thought within their respective denominations, who have come gradually to this same point of view and are trying patiently, yet persistently, to bring their churches up to the same level? Can it be that Mr. Lewis has never heard of them? The non-sacramental religion is not a future expectation; it is a present reality. The creedless church is not something to be hoped for in years to come; it is already here. And it is the existence of this type of church and of the religion for which it stands which confirms our faith in the permanent and enduring character of the church as the expression of our organized religious life. Refusing to change, accepting the stereotyped functions which Mr. Lewis assigns to it, it would be doomed to gradual decay and ultimate extinction. Adapting itself to changed conditions, recognizing that "new occasions teach new duties," it will endure as long as religious sentiment endures. Heaven and earth may pass away but the teachings of Jesus, as embodied in the institution which bears his name, will never pass away.

Nineteen centuries of Christian history have justified this faith in the enduring character of the Christian church and in the permanence of its mission. It is true that much that has been called Christianity is impermanent. Humanity has often pinned its faith to that which is destined to pass away and the destruction of the foundations of faith has been mistaken for the destruction of faith itself. That is the difficulty with much of our present day theology. Men think that religion is perishing when all that has happened is that their theology, their thought about religion, has undergone a change. It is significant that those who have clung most tenaciously to the old theology which was "good enough for mother" are most apprehensive about present day religious conditions. It is they who seek to galvanize this old theology into life by the importation of Billy Sunday and the introduction of Billy Sunday methods. All such attempts are doomed to failure. There is nothing in present day religious experience which answers to the theology of our fathers. The longer the world stands and the more complete its civilization becomes, the greater the appreciation of the religion of Jesus. He spoke for all time

and not for his day and generation. Out of the wreck of Judaism, he rescued all that was essential to a genuine religion. He clothed these essentials with the simplest forms of expression. He embodied them in imperishable maxims. He illustrated them by stories drawn from the common life. Above all he lived them in such a way as to make religion practically synonymous with life itself. Today, when we speak of religion, we mean the religion of Jesus; and when we speak of the religious life, we mean the life of self-sacrificing love and self-forgetful service which he lived.

There are those, of course, who fail to make this identification. Some think that the religion of Jesus is too limited, too closely associated with a single historic personality. They would substitute for it "universal religion," in which the relationship between God and man is intimate and immediate, independent of external mediation. Other affirm that the only thing of worth in any religion is its incentive to practical righteousness. They would renounce all that is peculiar to Christianity except its moral precepts and make these the basis of a sort of ethical culture. Others are so sensitive to human suffering that they would gladly do away with both religion and the church and devote themselves to the alleviation of the world's need. Like Jesus they go about doing good; unlike him they ignore the one great source of social sympathy and humanitarian zeal. The weakness in all these attempts to provide a substitute for Christianity and the church is that they either seize upon one isolated phase of the religion of Jesus and regard it as all-in-all, or indulge in some form of beneficent activity that loses its motive power when divorced from the teachings of Jesus. One fails because of its incompleteness, the other because of the lack of inspiration. It can be demonstrated easily that Christianity has in it the promise of permanence and that we have no reason to look "beyond" it for the satisfaction of all legitimate religious instincts.

There are three things which we have a right to demand of any religion which aspires to permanence. In the first place it must recognize the reality of that higher Power from which all things proceed and upon which all things depend. A universe apart from such a power is unthinkable. The world could not have come into being as the result of chance. "It bears witness to creative power and intelligence." The energy that sustains it, the adaptation of its parts, the precision of its laws, the beneficence of its ends, all testify to a mind and soul at the heart of the universe which is infinitely more worthy of reverence than the universe itself. Nature is meaningless to one who cannot look through it up to Nature's God. The external world has no significance except as we see in it the garment of God. The universe is not a universe at all, but a "chance collocation of atoms," of its eternal order is not the expression of a will that manifests itself in every part and gives to the whole its significance and worth.

In the second place, a permanently satisfying religion must provide some means of communion and fellowship between this higher Power and our finite human souls. We cannot love a God who is merely a divine artificer, a celestial mechanic, who creates a world and then interferes with it only to correct its defects or his mistakes. We refuse to worship a God between whom and ourselves there can be no common bond of sympathy and love. Differences of Degree must not involve a difference in kind. His thoughts may not be our thoughts but both must have the same truth as their objective. His ways may not be our ways, but his love must be akin to our love and his goodness to our goodness else we only make confusion worse confounded when we call them by the same names. What is truth with us cannot be falsehood with him; what is virtue with us cannot be vice with him; and what is highest and best in us cannot be other than himself, working in us to will and to do his good pleasure. Between such beings, one the arch-type and pattern, the other the image and reflection, there must be constant opportunity for communication and co-operation.

In the third place an enduring religion must provide both the incentive and the inspiration to right living. It demands that those who believe in God shall prove their faith by their works, and that those who boast of their fellowship with God should live as though they were conscious of his presence. They cannot know God and ignore the obligations which such knowledge imposes. They cannot walk

in the light and have fellowship with darkness. They cannot love God and hate their fellow men. A recognition of the divine life as the source of all, a sense of communion and fellowship with that life and a determination to live in harmony with its eternal decrees—these are essential to any religion which has a permanent claim upon our loyalty and devotion.

How far does Christianity meet this threefold demand? Upon our answer to this question will rest our conclusion as to its permanence. Rightly interpreted, the things which reason demands as fundamental to religion are the things which Jesus taught as the essentials of his faith and which have become the essentials of the religion which bears his name. Prof. Harnack has defined Christianity as "eternal life in the midst of time, by the strength and under the eyes of God." In his effort to translate this somewhat technical definition into the language of every day he states that the three elements in the teachings of Jesus which are capable of enduring, are his teaching concerning God as the infinite Father of our spirits, his emphasis upon the Kingdom of God as a great family in which God is still the Father, and his recognition of a righteousness which is higher than mere obedience to law, a righteousness which springs from love and from the desire to do the will of the object of that love. Here, then, we have the elements which are demanded by a permanent and enduring religion. And these are the essentials of our present day conception of the Christian religion. More and more preachers of every communion are emphasizing these great truths of the Fatherhood of God, of his intimate relationship to his children and of the good life as the best proof that we love him and seek to do his will.

Can there be any question as to the superiority of such a religion to any that has ever come into the world? Other religions have had their teachers and founders, men who were capable of imparting the doctrines or perfecting the organization. Christianity is unique in this, that it had its origin in the life and teachings of one who lived his religion and so commended it to men. As a body of doctrine it is not without its parallel in other religions. As a form of organization it may be surpassed by other religions. But as the inspiration of a life and the corresponding moral and spiritual uplift which comes from contact with that life, it stands today as it has always stood without an equal.

Similarly, every religion can boast of a certain modicum of truth and no one of them, not even Christianity, has embraced it all. But Christianity stands alone in its refusal to regard the truth which it teaches as in any way final or complete. It has always set its face steadfastly against a closed revelation. It has held, with John Robinson, that "there is more light yet to break forth from the word of God"—and it has refused to admit that the "word of God" could be confined within the covers of the Bible or any other book. Thus, in seeking to comprehend as a whole what other religions comprehend only in part, Christianity is rapidly becoming that synthesis of religion for which Mr. Lewis pleads. The Hindu with his passion for unity, the Buddhist with his self-renunciation, the Parsee with his conflict between good and evil, can all come to the religion of Jesus and find in it the complete satisfaction of their desires. In its lofty monotheism it satisfies the demand for unity. In its law of service it enjoins the highest type of self-renunciation. And while it recognizes the reality of the world conflict, it is second to no Parsee in its faith in the ultimate triumph of the good.

Perhaps the most convincing sign of the completeness of the Christian religion is its sense of incompleteness. Here we have the secret of its wonderful growth throughout the centuries. Creeds and dogmas are incapable of expansion. Ceasing to grow they cease to live. Forms and ceremonies become obsolete. They rarely survive the experiences which gave them birth or, if they do, it is as vestiges of past stages of thought and belief. On the other hand it is the very nature of life to progress. Growth is its first law. And so the religion which makes itself synonymous with life can never be outgrown. This is the verdict of Christian experience. Each year brings us nearer to a true recognition of God and yet he still shrouds himself in obscurity. Each generation comes into closer communion with him and yet

the gulf between man's nothing-perfect and his all-complete is infinite. We know know that men are growing better and the world happier, that each stage of the world's civilization seems higher than the last, and yet the words "Be ye perfect, even as your Father in Heaven is perfect," are a challenge to an ideal of perfection which is still far beyond the reach of earth's greatest and best.

Under such conditions can we doubt the worth of the religious sentiment or the enduring character of the institution through which it finds organized expression? A religion which has demonstrated its superiority to every religion that now is, cannot be incapable of maintaining that superiority against any religion that yet may be. When the process of religious evolution, which must continue throughout the ages, has had its perfect work, and we come to what Mr. Lewis calls a "Beyond Christianity," we shall find it only another and higher and diviner form of the religion of Jesus, still based upon his teachings and still drawing its inspiration from his life and example.

Our Readers' Exchange

AN OPEN LETTER TO OUR UNITARIAN BRETHREN BY A BAPTIST.

IT IS no advantage to have the gift to see ourselves as others see us unless we are looked at with the eyes of love. To be shown ourselves caricatured by one prejudiced against us does not make us open-minded to see ourselves. It puts us on the defensive and rather blinds us. But let one who believes in us befriend us with his mirror, and we are willing to look at ourselves.

Now the writer is a minister who in his student days, not far distant, had strong Unitarian inclinations. He was never afraid of truth and has always taken delight in investigation. And it was with this spirit that in his college days he accepted a position in a Unitarian choir that he might test his thoughts by the practical workings as he observed them in the Unitarian church.

He found that the atmosphere of refinement was most congenial, the discriminating thought was a temptation to an intellect being trained, the sincerity of devotion was wholesome to anyone who wanted to be sincere, the spirit of charity toward others was admirable, and the kindly feeling of welcome and warmth of fellowship were most inviting. But nevertheless there was a lack of something in spite of all this good—a something which I had felt in the Baptist church, which could not be given up for all the beautiful things in the Unitarian fellowship.

I wonder if you could see it if I used a simile. I found in many respects the theology of this particular church was to the theology of the ordinary orthodox church as a Packard automobile is to a second-hand Ford. But it was this very strength which was its weakness. My heart has always burned for the common people, and the Packard is so far beyond the reach of their means that they would never get anywhere if they had to depend upon it. The virtue of the Ford is that it reaches the masses.

And in religion, no matter how much we may be justified in admiring the "Packard," we have to remember we cannot ride with the common people to do them good unless we go around in a "Ford." In other words, my brethren, there is that serious lack of the missionary spirit of Christ which forces us to accommodate ourselves to the circumstances of those we need to help. No matter how lofty our ideals if they do not drive us to the attitude referred to in the second chapter of Philippians, we love truth more than we love men, and to do that is to lose the truth we have.

If we are rich enough to have a Packard, we are rich enough to own many Fords besides, and if we are not, it is better to have a dozen Fords rather than one Packard. The poor man knows that he is a hypocrite to ride around in a Packard, which is so inconsistent with his circumstances, and for him to think in terms and worship in forms which are beyond him is equally hypocritical.

The soul of religion is love. And love is that force which drives us down in sac-

rifice to forsake what we cherish most in form of thought, language, music, and even form of hospitality to translate our perfection of spirit in the lower forms of the lower people who need our spirit. Paul said that, if we had all the accompaniments of religion, but did not have love, we were nothing.

In closing I must say that I found love in this Unitarian church. I found also love of the common people. Moreover, love was expressed in an institution for the material needs of the common people. But I did not feel that I found that necessary degree of love which paid the sacrificial price to go down to where the people were in the vital matters of religion. And, although this is the observation of but one church, we must remember that we must needs be judged by our representatives. However, I am not trying to be the judge of the earth. I am trying to be a member of the same big Kingdom of God of which you are, and as such I am trying to render the service of a friend. If there is no service in this letter, may it not be published, is the friend's request.

A BAPTIST.

THE EQUAL FRANCHISE

To the Editor of the Unitarian Advance:

May I be allowed to say a word on the "Equal Suffrage" question? First, in regard to the "large majority of women" who do not desire suffrage. If, as is the case with the "Antis," F. A. W. counts as opposed to equal suffrage all women who do not come out for it, then we must admit the truth of his statement that the large majority of women do not wish the right of suffrage. I believe that a large proportion of women have not as yet thought seriously about the question.

However, were F. A. W.'s statement true, he and others of like mind should recall Ibsen's statement that the minority are very apt to be right. In any great reform movement, this is invariably a fact. It was true in the case of the abolitionists, in the demand for higher education for women, and, as your own editorials have indicated, in the desire for a more liberal religious faith. It is true today, with regard to equal suffrage, prohibition, world peace, and social justice toward humanity in general.

I agree with F. A. W., that he is an "old-fashioned Unitarian." While he glories in his position, I deplore it, because he represents a by no means small number who, today, are limiting the usefulness and retarding the growth of our religious body. Old-fashioned, too, were the Unitarians who opposed Emerson and Parker and Channing in the old days, and those who are opposing certain of our prophets today.

In regard to the peril of the suffrage propaganda as related to socialism and feminism, that is an old "wheeze" and has almost outlived its usefulness, even among unthinking and wrong thinking "Antis." Suffice it to say, that hundreds of women who want the vote know little, and care less, about these two subjects. It takes even more vision to be a socialist or a feminist than it does to be a suffragist!

As to that picture in *Life*! If the "dear old lady" casting her first vote had been pictured in the *Survey*, for instance, she might have been represented as saying to the undeveloped, unfortunate, untaught woman beside her—"There will be fewer women like You and more like Me, hereafter!" If perchance she had been less superior she would have said, "Let us work together hereafter, to bring about better conditions for your children and mine."

To conclude, let us be good suffragists if we have the light, good Unitarians if we choose—but, first of all, let us be good human beings, worthy to live and willing to let live.

BLANCHE WATSON.

Boston, August 2nd.

"The spirit of the plague entered the gate;
'How many wilst thou slay?' a watcher asked.

'A thousand,' quoth the spirit.
The plague was finished; the spirit passed—

'Ten thousand didst thou slay' the watcher cried.

'Nay, one,' the spirit said, 'fear killed the rest'".

See page 63 for "Condensed Information" and the first half dozen pages of this paper for the details about our school and its work.

Whatever is natural is right.

We Journey to Hear Billy Sunday

By J. E. Williams.

A recent journey took us to Paterson, N. J., the scene of the notorious silk strike, and the present pulpit of Rev. Billy Sunday. It is an hour's ride from New York via ferry and Erie, and costs seventy cents the round trip. Paterson is a shabby, shambling mill town of about 150,000 though an occasional sightly structure, a free library or a hospital, bears evidence that good men have dwelt there. A brief talk with an English silk worker reveals the fact that the great strike left nothing of value behind it. Of the I. W. W. who organized it scarcely a trace remains. The weavers are still unorganized, and my informant told me, are less disposed to organize than before the strike. Work is very slack and times are hard. A good weaver, if kept busy, could earn $18.00 a week—whether man or woman.

Billy Runs True to Form.

But we came to hear Billy Sunday, so we hike out to the tabernacle, where we arrive in time to hear him begin his sermon. Neither the tabernacle nor Billy need to be described. The one is the conventional frame wigwam seating about 75,000; the other is true to type, rude in looks and gesture, vehement and explosive in speech, reckless and extravagant in statement, theatrical and sensational in delivery.

Billy has pounded his picture into the public mind much as he pounds his message into his hearers—by sheer physical energy. But he has left his impress. It may be a rough woodcut, but it is enough like him to be recognized.

He Reads His Sermons.

My first feeling was one of surprise. He began to turn over the pages of a book. What! I thought, is he going to read his sermon? Sure enough he did. It seems he has his sermons published in book form, and follows the printed volume in his speeches. This enabled a scoffer not long ago to take a slam at Billy. He pulled the deadly parallel on him in a New York paper, quoting in one column the words from Billy's sermon and in the other an extract from one of Bob Ingersoll's speeches. There was about half a column of the stuff and it was practically identical—no chance whatever to lie out of it.

But did it faze Billy?

Not for a moment. He calmly stated that he made a business of appropriating good stuff wherever he found it and putting it to use. In literature this is called plagiarism, but in vaudeville it is called "stealing stuff"—and the thief is liable to get his head punched, at least. But geniuses, from Shakespeare to Sunday, have always got away with it, and their justification is they are giving the stolen thoughts a wide circulation.

Billy's Bag of Tricks.

Of course Billy didn't read the printed stuff. He only glanced at it occasionally when he wanted to refresh his memory, and it did not detract in the least from the spontaneousness of his delivery. This appearance of spontaneity is what gives the ring of sincerity to his utterances. Of course if people knew that every epigram, every epithet, every shocking vulgarism, had been repeated a hundred times it would take a little of the edge off them. If they knew every kick had been rehearsed, every wild brandishing of the arms studied, every thump of the pulpit prepared, every mad gyration timed, posed and practiced, their effect would be more or less discounted.

But every trade has its tricks.

Acting has a bagful of them, and Billy is a good actor. It is said George M. Cohan knows a stage trick that will pull the stops at sight for any desired emotion. Laughter or tears, fear, hate, or love, can be pulled at will out of any audience by the use of proper device. He has his repertoire of stage tricks classified, labelled, and numbered, and can put his hand on anything he needs when building a play. But George hasn't anything on Billy Sunday when it comes to springing effects on an audience. In fact if you put the Yankee Doodle Boy in a narrow box on a rostrum without either scenery or props and set him out to play on his audience he wouldn't be in it with the ballplayer. Billy would have him

backed through the ropes before the end of the first round.

But I take off my hat to any artist who is supreme in his class, whether it be Caruso or a tight-rope walker.

And surely Billy is a headliner. No one in his specialty draws as big a house, or pulls as much coin. What, in America, is a greater evidence of success?

Sunday Puts it Across.

I have been too long in the theatrical game to object to Billy's stage tricks. What difference if he does pose, and strut, and brag? What matters it if he does repeat the same stuff hundreds of times? Didn't Jefferson use the same tricks in "Rip" thousands of times, and no one got tired of it,

There is only one unpardonable sin for an actor, and that is to fail to get his stuff across. Now whatever else may be said about Billy Sunday it cannot be claimed that he fails to put it over. And that thing stands out to his credit with me, however else I may differ.

Billy puts it over.

In days when so many speakers are dealing in sloppy sentiment, in guff about "Mother, Home and Heaven," or in scholastic phrases with all the cutting edge rounded off them, it is good to hear somebody sling the vernacular, even the slang of the gutter, so it hits his hearers squarely on the "bean."

His words have a grip to them. He punches you in the ear, pounds you all over the ring, drives his thoughts into you like a pugilist, and you can't keep him from forcing them into your cranium. He has them done up in little packages, sharpened to a wedge point; no mind too small, no compartment too tiny, to hold the brain food he shoots into it. It is all pre-digested, needs no mastication, no reflection on part of the hearer; all he has to do is to sit still and open-mouthed and let Billy use his pile-driver on him. If he sits long enough, permits the suggestion to be driven home often enough, he will find himself "hitting the trail" in due season, and be enrolled in the list of Billy' Sunday's converts.

If he is lucky he will have experienced a singular emotional exaltation and Billy will tell him he has found "Salvation."

Billy's Salvation Serum.

Now what is Salvation?

I heard Billy answer this question negatively. He told us what it is not. He said it is not culture, or education, or morality, or character, or uplift, or social welfare, or any of the things social welfare, or any of the things modern reformers pride themselves over.

He said it is not anything that is inside of us at all. What is in us, he says, is bad and not good. Whoever says a man is naturally right on the inside, says Billy, is a liar. (Little epithets like "liar" and "thief" are mild in his vocabulary.)

No, says Sunday, you can't be saved by anything that is inside of you. Salvation must come to you from the outside. Sin is like some sort of a germ disease; and Salvation is a kind of serum that must be squirted into you from the outside. The Holy Ghost is a kind of antitoxin, and Billy holds the syringe to pump it into you. Properly administered it is a sure cure for every brand of sin, from profanity to "booze-histing," from grafting to adultery.

Now I don't believe that Billy's diagnosis or panacea is scientific. I don't think he knows in the least what he is talking about.

But he gets results, you say.

Sure he gets results. But so does every patent medicine faker, so does every quack that comes to Streator, so did Dowie and Schlatter, and the miracle workers of all ages.

But they do it by reason of the tendency to health inherent in every patient. They do it because of the "vis natural medicatrix," which any honest doctor will tell you is the real cause of every cure. They do it because of the resident forces in every normal individual that make for health, strength and sanity, which only need a jolt to start them.

Yes, Billy jars a few boozers and profligates into reform. But if the Holy Ghost was not in them to begin with Billy could never inject it with his little hypodermic.

If I had to believe that the inside of a man is all good with the Christian Scientists, or all bad with Billy Sunday, it wouldn't take me a minute to make up my mind which bunch to join.

Sunday Has No Religion

And that's what's the matter with Sunday.

He is a theological standpatter.

He gives people false reasons for being good, and the danger is that when they find out the reasons are false they will quit being good.

He gives them original sin, heaven, hell and the devil as incentives. Even if true they appeal only to the meanest, the most selfish, the most cowardly motives in men.

But intelligent Christians no longer believe them true, and they are trying hard to redeem religion from their paralyzing influence. They have been tried, found wanting and rejected. Once operative in the realm of human motives, they have become weak, sterile, powerless.

I agree with Sunday that religion is of the heart, and not of the head.

But what I claim is that he has no religion whatsoever.

He is a temperance advocate, an ethical exhorter, a vaudeville jokesmith, a biblical expositor, a plagiarizing rhetorician, a ranting pulpit spell-binder, with a certain theatric sincerity, if you like, but he betrays no sign whatever of being a religious man.

No man can be religious without being reverent, and Billy's whole stock in trade is irreverence. Not once during his discourse did he show that elevation of spirit that marks the religious soul.

A man may be full of speculations about the Trinity, the Holy Ghost, sin, hell and the devil, but be without a trace of religion. They are of the head; religion is of the heart. They are matters of belief; religion is a matter of faith. Sunday is in himself everything he condemns in the modern preachers of the day. He mistakes his pugnacity for religious zeal, his doctrinal bigotry for religious faith. He thinks he is a spiritual hero when he is only a swaggering bully, who brags about defying the devil when he is only thumping the man of straw he has himself set up. The only people who really feel his blows are the poor preachers of the town whom he discredits and holds up to ridicule.

And, irony of fate, they are the people who have made possible his success, and who probably have more real religion in a minute than he has in a lifetime.

He is a man without religion!

The Coming Revival of Religion

By Rev. William Safford Jones,
Minister of the Channing Memorial Church, Newport, R. I.

NEARLY twenty years ago a French philosopher, M. Guyaut, wrote a learned book, which he entitled *The Non-Religion of the Future*. In it he essayed to prove that European and incidentally American civilization was inevitably tending to a condition of thought and a state of activity in which religion would no longer play an appreciable part. God would cease to be conceived of as the cosmic director. In the language of another French philosopher, He would be politely bowed across the frontiers of man's universe. Duty would lose all its religious sanctions and become a shifting and varying standard. Immortality would be as unthinkable as God, and no truly rational mind would stop for a moment to consider either hypothesis very seriously.

It is a long time since I have seen a copy of *The Non-Religion of the Future,* and I have not heard it quoted of late years. Since it was written much water has flowed under the bridge. There has been a complete change of front on the part of many scientific minds. New points of view have been adopted. Old positions have been abandoned. Evidence of the workings of a Divine Purpose in the cosmic order and of the continuance of man's personality beyond bodily death has been earnestly brought forward by men highly trained scientifically, like Sir Oliver Lodge. new philosophical stars have appeared in the sky of modern scientific and religious thought, Eucken in Germany and Bergson in France. Their teaching has profoundly influenced and modified both modern science and modern religion. Differing on many points, they are alike on this, that they expose clearly and brilliantly the superficiality of the old materialistic, naturalistic way of looking at the world, such as we have reflected in M. Guyaut's book of two decades ago,

on *The Non-Religion of the Future*. If M. Guyaut were to write now about the future, I doubt if he would give such a bold and uncompromising title to his book. I doubt not he would be more politic, if no less agnostic. And it may be that even he has felt the spell of these minds and has become less dogmatically atheistic. What John Fiske, in advance of his generation in the field of evolutionary philosophy, long ago bore witness to, is now taking place, the acknowledgment of the fact that religion is an integral part of human nature, that man is incurably religious, that there can be no progress worth the name without the religious factor.

The other day I happened to be talking with a man of great scientific attainments, in regard to the deep things of the spirit. He told me that in his youth and middle age he was inclined to be a materialist and an agnostic, but that of late years he had come more and more to interpret the universe in terms of theistic faith and he thought this was the drift of men of science at the present day. There must be, he felt, an Infinite and Eternal Purpose at work in nature and history and human life, bringing good out of evil. He could not believe that anything walks with aimless feet, that any life could be destroyed or cast away as rubbish. Therefore he had come to see in the idea of personal immortality the most satisfactory explanation of the meaning of this otherwise unexplainable and tragic life. In this faith he now lives and therefore faces sorrow and death with calm courage and abiding hope that all is well.

Instead of listening, then, to idle chatter about the non-religion of the future, let us heed what that pioneer of the reconciliation between religion and science, John Fiske, taught us when he declared soon after M. Guyaut had published his skeptical conclusions, that "Nature's eternal lesson is the everlasting reality of religion." For religion, as Fiske says, "coeval with the birth of Humanity, has played such a dominant part in the subsequent evolution of human society that what history would be without it is quite beyond imagination. As to the dimensions of this cardinal fact there can thus be no question. None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind upon the earth."

Now it is precisely because thoughtful men and women everywhere, uninitiated laymen as well as philosophers and scientists, are beginning to realize that religion is "the largest and most ubiquitous fact connected with the existence of mankind upon the earth," that the pendulum of human thought and feeling which has swung as far as it could in the direction of unreligion is slowly swinging back in the direction of faith in God and immortality. Matthew Arnold has a poem, you remember, on the Sea of Faith. As he gazed at its murmuring tide he feared that it was going out, carrying with it the hopes and aspirations of mankind. As we look at it now it seems to us to be coming in, bringing fresh faith and good cheer and high hopes. Materialism and agnosticism are going out, religion and Christianity are coming in. The steady drift of scentists and philosophers as well as of poets and artists and men of letters, with here and there a belated exception, is toward an idealistic interpretation of the universe. Even business men, hard-headed men of affairs, are being driven by the logic of events and experience to faith in religion as an indispensable element in human life. Yes, even the Great War, which at first seemed to point to the breakdown of all religious faith, is now tending, as it opens up shuddering abysses to human thought and contemplation, and also reveals in every warring nation undreamed-of heroism and self-sacrifice, to deepen men's consciousness of the Eternal and to throw them back for reliance upon the Infinite. The very awfulness of human life under present conditions arouses the dormant faculty of faith. Underneath all the wild confusion of the time, men are conscious of the Everlasting Arms. So by natural and unnatural processes, by calm contemplation and fearful trembling, man is coming into his spiritual inheritance once more. We are on the verge of a great revival of religion, a new reformation of the church, a wonderful renaissance of spirituality. Science admits it. Philosophy bears witness to it. Literature is saturated with the idea. Art testifies to it. The realms of industry and finance welcome its advent. Politics and state-

craft sigh for its cleansing and renewing power. The Kingdom of God is at hand.

But this religious revival will not be an isolated phenomenon. It will be accompanied by a revival of interest in the whole spiritual life of man, in all the wide ranges of thought and action. In thinking of religon as a separate entity, there is always a danger that it will be regarded as something to be kept apart from all other kinds of thought and activity. Infinite peril lurks in the conception of religion as a water-tight compartment, into which no outside influence can possibly penetrate. There is no better way to keep religion flat and stale and unprofitable than to seal it up in this fashion. When thus left alone, religion inevitably tends to a narrow fanaticism, sterile intellectually and morally. In this forthcoming revival of interest in the spiritual life of man we must expect that reactionaries who hold to the water-tight idea of religion will try to convince people that they alone have the saving truth for the world. Such devotees will preach and teach their peculiar doctrines with great fervor, and we must be prepared for their false kind of revival.

There are at least three things which the true revival of faith ought not to be, but which many are constantly working for.

Firstly, it ought not to be an orgy of emotionalism. Such a spectacle as we have today in the city of Philadelphia, where huge crowds hang upon the vulgar and blasphemous words of an ecclesiastical buffoon, and where respectable churchmen condone the offences against decency and Christian courtesy on the ground that the end justifies the deplorable means—such a spectacle shows us exactly what the coming revival of religion ought not to be, in tone and temper and spirit and methods. An emotional orgy like that has little or nothing to do with the religion of Jesus Christ, which is nothing if not sane and wholesome and decent in its treatment of the sanctities of life. A certain gentleman, we are told, is to be excused for his eccentricities becauses he "delivers the goods." Well, all I have to say is that they are, largely if not entirely, cheap, shoddy goods, not woven of the fabric of truth. Heaven deliver us from such revivals!

Secondly, the renaissance of faith will not be, as some fondly hope and imagine, the re-establishment of discredited dogma. That would mean the divorce of religion from the highest ethics, the separation of religion from progressive science and philosophy and theology, the abandoning of religion to the ignorant and narrow and bigoted members of the community. It would be a terrible pity for the Christian church to be caught in any such backwater, to be hopelessly stranded in the end, instead of sweeping on in the broad stream of truth to the mighty sea of faith.

Thirdly, the new reformation for which we devoutly pray will assuredly not be the setting up again of any authoritative institution as the infallible depository of religion and morals, an institution that will stifle free inquiry. Only timid souls, men and women of little faith, will cry out for such a refuge from the storm, such a shadow from the heat. Fearless trust in the Spirit leading men and nations into larger and diviner truth is what the coming revival of faith calls for. The childhood of the race could bow before an infallible church, the manhood of the race cannot and will not brook it.

These then are the three things that the revival of faith will not be—an orgy of emotionalism; a re-establishment of discredited dogma; a setting up again of an infallible institution.

What then will this re-birth of the spiritual life call for? Briefly stated, it will call for five things.

Firstly, there will be the exaltation of the spiritual significance of the family and the home. Religion cannot rise to power and influence in the church or in the community at large till it rises to higher standards of marital fidelity, or filial affection and obedience, of parental interest in the moral problems and educational opportunities and responsibilities of children. The family must be viewed as a divine institution, as divine as the church, which after all is but a larger family, the family of God. He who setteth the solitary in families purposes by this means to train human beings to their highest possibilities of devotion to the common good. The family exists to educate men and women, boys and girls,

in individual self-reliance and self-control and in mutual love and sympathy. Let every community be rich and strong in families and homes filled with such ideals of service and self-forgetfulness, and you will have the Kingdom of Heaven descending on earth and taking possession of the church and the community life. Religion like charity, begins at home.

Secondly, business must be raised to the rank of a divine calling. Religion must be spread over all the seven days of the week. It cannot be reduced to what Professor Royce calls "certain visceral sensations experienced on Sunday morning, which may be no more divine than one's hat." Integrity, honesty, justice, fair dealing, hearty co-operation, scrupulous competition—these are the fruits of the spirit that ought to be seen in modern business to fit it for its high calling from God. The Kingdom of righteousness and peace that the Master proclaimed must make its appearance in the market-place and on 'change; or it will be of no avail when seen in the church or in the home.

Thirdly, the moral trusteeship of wealth will be another article in the creed of the religion that is coming. "Can I not do what I please with mine own?" No, no man can please himself first; for he is a steward of God, administering His riches for the benefit of humanity. Such wealth as comes to anyone, by inheritance or toil, is to be sacredly regarded and wisely spent, for one's self, for one's family, for the education and elevation of less fortunate members of the community, the common family. "The humanization of industry," says a modern prophet, "is the last word of financial sagacity and economic foresight; the scrutinizing of spending is the only barrier which stands between Western civilization and the flood of gross materialism which swept away the splendor of ancient Rome; and the individualizing and spiritualizing of giving are the only terms on which charity may cease to be an offense and insult, and remain consistent with fraternalism and self-respect."

Fourthly, the cleansing of political life from low aims is still another article of the modern Christian creed, which the future will see triumphant in both church and state. The home may be ideal, the business may be managed on high ethical principles, wealth may be sacredly used; and yet, if politics is allowed to remain unclean and unworthy, the Kingdom of God will not fully come. When in electing men to public office, be it conspicuous or humble, we subordinate cleverness and smartness (sometimes another word for rascality) to character, allied to purpose and efficiency, we shall be well on our way to the millennium. There are hopeful signs that a new spirit is creeping over the political world, bringing in its train a purer form of religion. The faith of the new era waits on such an infusion of morality and idealism into the political field. Without it the Kingdom of God languishes and to all earnest and consecrated spirits every prospect is vile. Then hasten the day!

Fifthly, the substitution of reason for force as a basis of national life and international relations is the last article of the creed of the modern revival, and was never more needed than today. When we dismiss from our thinking Machiavellian subtleties and hold fast to the faith that the nation is but the individual writ large, that what is good for the individual must be good for the nation, and that if reason is the final source of authority in the moral and spiritual life of the individual it ought to be the same in the moral and spiritual life of the nation—then the nations will awaken from the hideous nightmare in which we dream of human society as built in the last resort, in the final analysis, on brute force instead of on God-given reason.

"It is enough, then," declares Dr. Peabody, "to say that the Christian life may be practicable in a modern state, for the ideals which it cherishes are, in fact, the foundations of political stability. Without the vision of an ideal state, which Christians call the Kingdom of God, no modern state, and least of all a commercial democracy, can survive. 'Democracy is possible,' Woodrow Wilson, as Professor of Government, has said, 'only among peoples of the highest and steadiest political habit. It is the heritage of races purged alike of hasty barbaric passion and of patient servility to rulers, and schooled in temperate common counsel. It is an institution of political noonday, not the half-light of political dawn.'

On no other terms can a country like the United States hope to be saved from a progressive paralysis of its vitality and efficiency. A renaissance of national idealism alone can solve the paradox of politics. The whole creation of Government travaileth in pain until now, waiting for the manifestation of the Christian life in the modern state. . . . And, if the United States is to have any share in the final restoration of peace, it will be because no question can be raised of its absolute good faith, its abnegation—so lately and so impressively proved—of all desire for further territory, its abandonment of all diplomatic strategy, and the confidence of the world in its fundamental idealism. The issue of this apparent reversion to barbarism can be nothing less than the restriction of militarism, the substitution of reason for force in international disputes, and the application of the fighting instinct to constructive ends."

The modern revival of religion, then, will bring about these five things—the exaltation of the spiritual significance of the family and the home; the raising of business to the rank of a divine calling; the moral trusteeship of wealth; the cleansing of political life from low aims; the substitution of reason for force as a basis of national life and international relations.

THE INEVITABILITY OF PROGRESS.

THE hardest lesson for man to learn is that change and progress are inevitable to the human race. Mazzini once said that God writes but one message with each generation. But that is because for the most part man refuses to hear another message. We achieve one victory and then proceed to worship the result of our effort. We attain a new truth and then think we have the whole truth. We win victory of mind and soul, and rest content. We surmount difficulties, and then become a barrier to all who come behind. We, who were the besiegers of the citadels of sin and avarice, become in our turn the besieged. The prophet of yesterday is the staunch supporter of things as they are today. The youth, flushed with the passion for attainment, becomes the stern warder of the castle of conservation in his old age.

But those who know the fountain of Eternal Youth, who bathe daily in its invigorating waters, are those who hear the continuous message of God to their generation, who write in their own lives daily messages from the Eternal. These men are ever young, ever free, ever the besiegers and never the besieged. They know that the law of change, of progress, is the law of God. The "continuous message" daily urges them forward. Never do they rest in ease and contentment. As messengers of the Eternal Will they seek to proclaim in word and deed their alliance and harmony with the Eternal forces.

The man who denies the law of progress denies God. He who holds to things as they are wrestles with the Almighty and is doomed to defeat. He is as foolish as King Canute ordering the tides of the sea to obey his will. But the man who affirms the law of progress, who gladly and cheerfully unites with it in word and deed, is united with the Infinite forces. He is an ally of God. He is no longer a puny creature, twisted and turned and broken at the wheel of fate, but a mighty, immeasurable force, because the tides of the Universe flow through him. In this age of political strife and industrial turmoil, in this time when the lowest strata of society are crying stridently, defiantly, for opportunity, opportunity for life, for homes, for children, crying for an opportunity to satisfy their craving for the beautiful and inspiring things of life, it will be well indeed if the people of this age learn that while God has written but one message with each generation, he can write as many as we are willing, by the openness of our minds and the tenderness of our hearts to have written through us.

This is the test of religion today. Not what you believe, not the number of names into which you separate God, but rather your identification with his fundamental and Eternal law, the law of progress.

A. L. WEATHERLY.

Rev. Monot Simons of Cleveland issues a monthly pastoral letter, following which are usually brief announcements. The same envelope generally encloses the sermon of some prominent minister.

WESTERN CONFERENCE NEWS

All the churches in this district save those in college towns were closed during July and August. As usual, services were maintained through July at Urbana, Madison, Iowa City and the Memorial Chapel in Chicago, Ann Arbor and Lawrence failing to report whether services were held. The presence of Prof. Christie and twelve students from the Meadville School at Chicago University during the summer indicates that the venture of last year was successful and that the custom of Meadville students putting in the summer at Chicago University is likely to become permanent. On July 9th the Frederic Douglass Centre held a "Students' Meeting" in recognition of the presence of a large number of colored students at the summer session of the University. The Meadville students attended in a body. Mr. Pulsford and Prof. Christie made brief addresses. Rev. G. H. Zastrow of the Humboldt, Ia., church was at the University for the summer and filled the pulpit at Lincoln Centre on two Sundays.

The Secretary has been busy as usual with office and field work. The last Sunday in June he preached and lectured at Madison, Wis., and during the last half of July was at the Lithia Springs Chautauqua, where he preached twice, gave a lecture and conducted a "Nature Study" class. He attended the General Conference meetings in San Francisco, preaching and speaking at Pacific Coast points and taking part in meetings in Salt Lake City and Colorado.

So far as known the ministers from this district who attended the San Francisco meetings are Messrs. J. Vila Blake, W. F. Greenman, M. O. Simons, J. W. Day, G. R. Dodson, A. R. Vail, E. R. Shippen and E. C. Smith.

The schedule for the meetings of the State Conference in the fall is not complete, but the following dates have been fixed:

Wisconsin—Joint Conference with the Universalists at Wausau, September 14th-16th.

Iowa—Iowa City, October 6th and 7th.

Illinois—Hinsdale, October 12 and 13th.

Lithia Springs Chautauqua.

The 24th annual Assembly of the Lithia Springs Chautauqua was held July 16th-August 1st under the management of Rev. Curtis W. Reese, D. D., of Alton. A new feature this season was the extension of the Assembly so as to cover fifteen days instead of ten, Saturdays and Mondays being scheduled as "rest days" on which no program was given save in the evening. The distinctive note of the program was "Social Reform," Detective Owen O. Wiard of Chicago giving addresses upon "The Conquest of Crime"; "The Black Traffic in White Girls"; "The Utah Mormons"; "The Game of the Gambler"; "The Price of Sin." Lieutenant Gov. Barratt O'Hara also told of his experience as Chairman of the Commission which made an inquiry into the wage conditions of employed girls and women.

Dr. J. T. Sunderland preached a sermon on "World Brotherhood" and gave addresses on "A Tour Through the Orient"; "Robert Burns"; and "A Visit to the Sea of Galilee."

As in past years classes were conducted in Physical Culture, Bible Study and Nature Study. The Physical Culture classes were the most popular, the attendance being the largest ever reached in the history of Lithia. The Bible Study class this year was conducted by Rev. H. H. Honeycutt of North Carolina.

The Round Table discussions were led by Mrs. George E. Wilkinson of Alton, Ill., covering certain social and political aspects of our national life. The attendance at the Round Table was also unusually large.

The music was furnished by the Armstrong Orchestra of Alton and was of the best. The only criticism heard, and that infrequently, was that the music was *too* good, Prof. Armstrong being unwilling to give anything but really good music. Two lectures were given by the Professor, one upon "Church Music," the other upon "Masters of Music," the latter illustrated by orchestral selections. Many auditors found in the musical programs something of education as well as a musical treat.

Owing to the very rainy season the attendance was disappointingly small and the management suffered a financial loss. Yet Lithia was never more beautiful and those camping upon the ground perhaps enjoyed the Assembly as much as, or more than, any one of the twenty-three whihc preceded it.

Chicago Associate Alliance.

The Chicago Associate Alliance held its last meeting of the year at Aurora, Illinois, June 3, 1915, with Mrs. Long in the chair. After the reading of the minutes, Dr. Rowena Mann spoke on "The Dawn of a World Federation." It is useless to even attempt an abstract or anything approaching a correct report of so splendid an address.

The speaker traced the evolution of large groups in society, through the kinship and clan organizations, to the present national and indeed international relations. As the kinship group was outgrown, so are our national groups outgrown.

An irresistible demand is made for a new basis of organization, one which would properly represent and serve the international interests of humanity which are more to be treasured than one's national interests.

The speaker reminded us that science, philosophy, art, inventions, discoveries, education, morality, religion and a thousand other human achievements are international, to be preserved before a tribunal above all nations, a tribunal for which the world is ready and for which it is already making high demands.

Dr. Mann has been appointed National Lecturer of the Carnegie Peace Foundation. Certainly no one could have been chosen who has a stronger grasp of the subject or a more forceful manner of presenting it.

There were present at the meeting forty members and seven visitors, with a collection of four dollars and sixty-eight cents.

Respectfully submitted,

Eleanor Johnson Lynn, *Secretary.*

FELLOWSHIP NOTICES.

J. Fagginger Auer is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of twelve months, ending June 27, 1916. Certificate issued June 27, 1915. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

Leonard Cushman is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending December 30, 1915. Certificate issued June 30, 1915. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

Lewis Welton Sanford is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending January 1, 1916. Certificate issued July 1, 1915. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

William Short, Jr., is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending January 1, 1916. Certificate issued July 1, 1915. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

Montpelier, Vermont, July 4, 1915.

The Church of the Messiah, Montpelier, Vermont, has extended a call to Rev. Lewis C. Carson, Ph.D., assistant minister of the Second Church in Boston.

The pulpit of the Church of the Messiah has just been made vacant by the resignation, on account of continued ill health, of Rev. Albert H. Spence, Jr.

NEW BOOKS.

THE NEXT GENERATION—(*Dr. Frederick A. Rhodes,—Late Chairman Morals Efficiency Commission of Pittsburgh.* Badger, Boston.)

The author was a pioneer in the teaching of eugenics in America and has been a persistent advocate of that gospel for many years. He is notable among eugenists for having avoided narrow constructions and silly theories and for having interpreted eugenics as a broad social science, the ends of which cannot be attained by experimental marriages or forced legislation but by a larger degree of knowledge and social wisdom and moral vision towards which eugenic agitation contributes. His viewpoint can be somewhat understood by a glance at the chapter headings of his book; as, e. g., Insanity and Alcoholism, Immigration, Defectives, Female Labor, Crime, Poverty and Charity, etc.

Dr. Rhodes has placed in book form a series of articles originally written for a Pittsburgh newspaper. He writes of eugenics from a biological and sociological standpoint In the various chapters of his book he reviews both sides, or all sides, of the argument in an unbiased way, and then states his own conclusions. The book would be improved to our mind by the elimination of several theological references which the author evidently uses not as arguments in which he believes but to mitigate the severity of his biology to the minds of his orthodox readers. There will of course be wide disagreement with Dr. Rhodes in many of his own conclusions, both biologically and socially; the reviewer holds some of those disagreements. But he has sustained the meritorious quality of writing without bigotry and with tolerance, and of cheerfully admitting room for disagreement in many instances. Indeed, he may be too little dogmatic in many instances, particularly where he cannot find fixed scientific justification for what is morally axiomatic. Some errors of construction, or of proof reading, have also crept in. But Dr. Rhodes' work is of real value and merits thorough reading; first, as the expression of opinion of a widely read eugenist whose interest was primarily stirred by his professional experience among disgenic agencies; again, as a broad review of many theories which may or may not have become permanent parts of the science of eugenics; and again as a sane definition of the purpose of eugenics which has suffered so greatly in the popular mind from the propositions of fanciful theorists and of silly enthusiasts who preach it for awhile as a panacea for all human troubles. Dr. Rhodes is more interested in "negative" eugenics, as a contribution to social science, than in that understanding of "positive" eugenics which would attempt to breed human beings as fancy live-stock.

C. E. S.

PLAY YOUR PART.

You have a part to play in the great drama of life, whose author is God and whose stage is the world. You cannot hide in the wings of seclusion without sin and world-loss. Come out and take your stand and speak your lines. However small a part it may be, or however trivial its character in your own opinion, be assured that it is absolutely necessary to the fulfilment of the purpose of the great playwright of the universe. God cannot fully express Himself unless and until you are fully faithful to the part assigned to you. Have courage, and stand forth! God waits your word!

THE GROWTH OF TRUTH.

Truth is a living growth that constantly expands, changes, puts forth new branches, sheds dead leaves. Humanity's great mistake has been the reverence of the leaf-form, rather than the recognition of the life-fact. He who saves the dead leaves of last year's growth has not the truth. The leaves must die and fall. The life lives on, to make new leaves, that in their time must die and fall also. Truth is eternal, and in spite of the death of its leaves its life continues under new and finer forms. In the Unitarian church the life is prized more highly than the leaf.

There are degrees of pride. Even the fellow with red hair hates to get bald.

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Western Unitarian Headquarters

The Western Unitarian Conference maintains offices at 105 South Dearborn St., Chicago, which are open daily from 9 a. m. to 5 p. m. (Saturdays 9 a. m. to 3 p. m.). All publications of the American Unitarian Association, including those of the Religious Education Department, and of Unity Publishing Committee, as well as all denominational periodicals are kept on sale and for distribution.

Secretary, REV. ERNEST C. SMITH
Headquarters Clerk, MISS LINA SCHEIBLE

Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God our Father.